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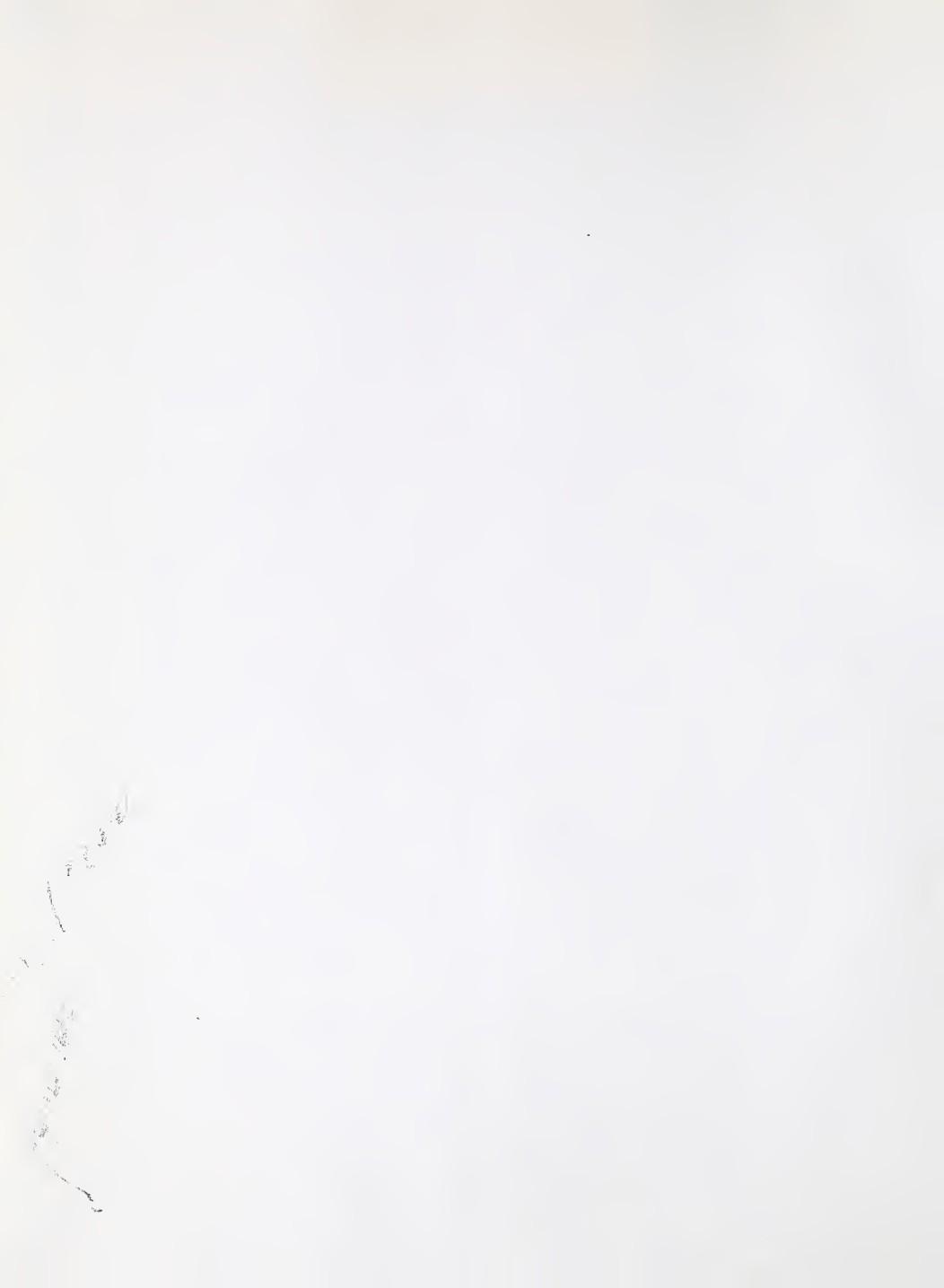
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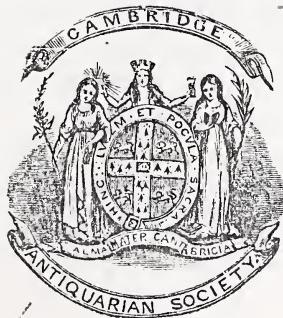


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CAMBRIDGE ANTIQUARIAN COMMUNICATIONS:

BEING
PAPERS PRESENTED AT THE MEETINGS
OF THE

Cambridge Antiquarian Society.



Vol. 4

1876-80

14

VOL. IV.

1876—1880.

CAMBRIDGE:

PRINTED FOR THE CAMBRIDGE ANTIQUARIAN SOCIETY.

SOLD BY DEIGHTON, BELL & CO.; AND MACMILLAN & CO.
GEORGE BELL AND SONS, LONDON.

1881.

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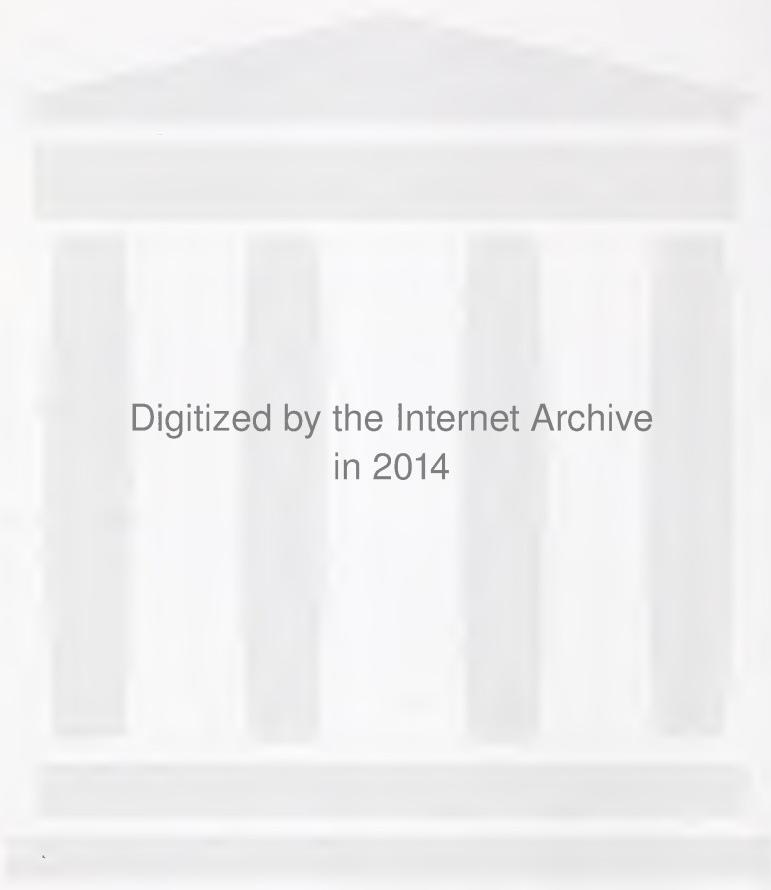
VIII. ON THE FLINT IMPLEMENTS FOUND AT HELWAN
 NEAR CAIRO, by A. J. JUKES BROWNE, Esq.,
 B.A., F.G.S. Communicated by PROF. HUGHES.

[November 12, 1877.]

VERY little has hitherto been written regarding the occurrence of flint implements in Egypt; notice has been taken of some found in the neighbourhood of Thebes by MM. Arcelin and Lenormant, and the existence of those at Helwan was first made known in 1872.

They were discovered by Dr W. Reil, the director of the sanatory establishment at that place, who notified the fact of their occurrence to the Ethnological Society of Berlin, and placed a collection of them in the Boulak Museum at Cairo. In a pamphlet, printed in 1874, Dr Reil describes the neighbourhood of Helwan, and mentions the flint flakes "which occur on the surface of the sand near the springs;" but he has not published any detailed account of them. I propose, therefore, to offer a few remarks upon those I was able to collect during a residence of six weeks at Helwan in the spring of this year, noting their character and mode of occurrence, and prefacing my observations by some description of the physical geography of the district in which they are found.

A reference to any good map of Egypt will show that the valley of the Nile terminates at Cairo; the barren limestone hills, between which the river has hitherto pursued its course,



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open out suddenly at this point, and trend away to the eastward and westward, giving place to the wide-spreading fertile plain of the Delta.

The mountains which bound the eastern side of the valley are known by the name of the Arabian chain ; they commence with the Mokattam hills, just above the citadel of Cairo, which present a bold cliff-like front running for some distance to the southward ; a wide lateral valley then interrupts the line, which however is carried on by the Toura and Helwan ranges. These cliffs are separated from the cultivated alluvial plain by an intervening strip of barren sandy desert, some three or four miles wide, forming an irregular terrace, which has a general slope from the base of the hills to the water-line of "high Nile."

The elevation of this desert plain varies considerably, but appears to be greatest near Helwan, where the surface is estimated at being from 100 to 120 feet above the average level of the river. A shallow valley, called the Wady Karafich, may be taken as the northern limit of this higher portion of the plain, which is traversed by another, somewhat deeper, about three miles to the southward ; within the space thus indicated some 11 or 12 thermal springs rise up to the surface, and the new village of Helwan is built at a spot where several of these occur near together, and drain into a third intermediate depression called the "valley of the Palm-trees."

These shallow waddies are the continuations of deep valleys or ravines which descend from the hills, and breaking through the cliff line above mentioned, open out on to the lower level. The form and sculpturing of these rugged valleys bear evidence that the action of rain is anything but unknown in Egypt ; the surface indeed being entirely unprotected by any kind of vegetation, and the soluble limestone rock being thus exposed to the action of the atmosphere, every little rain-shower takes effect in loosening the beds and washing down the sand. More or less rain falls every winter, and occasionally, once perhaps in

two or three years, heavy rains occur, and torrents of water sweep down the valleys, carrying away the loosened blocks, and spreading the *débris* over the plain below. An examination of this plain shows that it is, to a great extent, formed by the accumulation of such transported materials; the thickness of these varies considerably at different places, but they are everywhere found to rest upon a platform of solid rock, which projects outwards from the foot of the cliffs. Quarries have long been worked in this underlying limestone scar both at Toura and Helwan, and the inequalities of its surface are seen to bear an evident relation to the present valley system, ridges of the rock sometimes rising to the surface between the waddies. Thus it seems evident that the Arabian chain has been cut back to its present position by the continued action of rain and running water operating upon the cliff-line originally produced by the current of the Nile, and that the *débris*-covered scar may be taken as a measure of this recession. It is difficult to ascertain the actual extent to which the plateau is underlaid by this rocky scar, as the transported materials have probably been pushed out beyond its limit, so as to encroach upon the alluvial deposit of the plain.

The nature of the materials composing the plateau varies from layers of fine mud to beds of coarse angular *débris*; thus, in Wady Karafich, the following succession was noted in descending order:

	Feet.
4. Surface <i>débris</i> of sand and stones infiltrated with various salts	4
3. Dark grey clay, with calcareous concretions	3
2. Bed of sand, with basement layer composed of large flint pebbles, and fragments of silicified wood.....	1
1. Yellow false-bedded sands, with large lenticular ironstone concretions.....	8
Total.....	16

In the railway cutting beds of sand and clay are to be seen banked up against the ridge of limestone which rises up out of this valley. The wells and excavations at Helwan itself shewed a considerable depth of pure sand infiltrated with sulphur and other mineral matters.

The surface of the plateau is generally composed of loose sand or sand and stones, but in the neighbourhood of the springs these are often compacted together by the saline deposits from the thermal waters which here permeate the soil; and it is on these surfaces, which are generally worn into irregular ridges and hollows, that the flint flakes and tools are principally to be found.

They do not occur below the surface, except where they have been covered up by subsequent sand-drifts; this has often taken place in the immediate vicinity of the springs, where the blowing sand is arrested by the general dampness and growth of herbage, and the ground is always more or less raised in consequence.

In excavations in these sand-drifts flint implements have been met with at various depths, but none have ever been found in the beds of mud and sand which have been brought down by the streams, and are exposed in the cuttings and diggings by the side of the railway.

The normal position of the implements is therefore on the surface of the plain; but it is to be noticed that they chiefly occur on slopes overlooking the greater depressions, where the hardened ground may have existed as a surface for many hundreds, or perhaps thousands, of years; and there are at least five of these spots where the flakes and implements occur in such abundance as to suggest the idea that these are the actual localities where the work was carried on, the very manufactories, in fact, where the tools of the period were made. The probability of this is increased by the fact, that the form of the flakes and the nature of the instruments differ considerably at

each of the five places referred to. Thus, two lance-heads were found at the first of these localities and none anywhere else, saws also were especially abundant, and flakes were few. The fifth locality was characterised by the presence of long knife-like implements, while flakes were very abundant, rough, and comparatively large; at the intermediate places flakes were numerous but very small, and curious little short knives or scrapers were abundant at the third locality. The following is a list of the forms found, shewing their relative abundance.

	Loc. 1.	Loc. 2.	Loc. 3.	Loc. 4.	Loc. 5.
Lance heads	two	.....	.....	.....	.....
Arrow-heads	one	.....	.....	one	.....
Triangular tool	one	.....	.....	.....	.....
Saws	many	few	one	.....	.....
Long scrapers	.....	one	.....	.....	many
Thick scrapers	.....	two	several	.....	.....
Short knives	.....	few	many	.....	.....
Worked flakes	.....	many	many	many	few
Large flakes	.....	.....	.....	few	many
Small flakes	few	many	many	many	few

It will be seen from the above table that no heavy weapons have been found at Helwan, and yet we cannot suppose that the manufacturers of such well-made saws, knives, and lance-heads, were entirely without such tools as hammers, adzes, &c. The circumstance is strange, but Mr Skertchly informs me, that parallel cases occur near Brandon in Suffolk, assemblages of small flakes and scrapers occurring at certain spots as if manufactured there, while there is an entire absence of celts and the larger kinds of instruments. He also states that there is a great resemblance in shape between the Egyptian and the small Suffolk implements. The former I will now proceed to describe.

The two lance-heads are good specimens of flint work, the whole surface being worked over, and the sides chipped out into

serrated edges; they are about three inches long, and the base is simply squared and thinned off for insertion in the handle. One of them is represented on the plate, figs. 1, 2; the other appears to have been left unfinished, or else some faultiness in the flint itself prevented the workman from fully developing the serrations on one side, which is only reduced to a wavy edge. At the same locality I picked up a portion of a curious pointed instrument, made apparently from a flake whose section was almost an equilateral triangle; one side of this has been left flat, while the other two have been worked up by a series of neat, even, and precise strokes, which only a skilled workman could produce; the point has unfortunately been broken off, see fig. 4.

The best arrow-head was found about half a mile south of the Hotel, and is a beautiful piece of workmanship; its length is about $2\frac{1}{2}$ inches, and its breadth near the base about half an inch, so that it is of an elongately lanceolate form; the "tag-end" exhibits two small nicks for the purpose of binding it on to the shaft in the same way as some of the American arrow-heads were secured. The point of this specimen was broken off, but I found the upper half of another at the first locality; the latter is shown in fig. 3.

The saws are, perhaps, the most curious and interesting of the Helwan implements; these vary from two to four inches in length, and seem to have been fashioned in the following manner,—a good long flake of even width was taken, the bulb of percussion struck off, so that it might be of equal width throughout, and the ends squared and neatly sloped off. One side or edge was then nicked out into a series of teeth, wide or narrow according to pleasure, and even in some cases cut into a graduating series from large to small teeth. The instrument was then probably set in a wooden holder, like that figured by Sir John Lubbock in his *Prehistoric Times* (p. 126).

In many instances the teeth are much polished, and more

or less broken, as if by dint of hard service, while, in some of them, both sides are worked into serrations, one edge being more broken than the other, as if it had been used up and the other side had been chipped out, in order to refit the instrument for service. That shown in fig. 7 is a broken specimen, but the saw edge is well developed.

At the third locality, which was situate near a spring, on the slope of a knoll overlooking the cultivated plain, and about a mile and a half from the old village of Helwan, very small knife-like instruments occurred in special abundance; these vary in length from one to nearly two inches, but the greater number are about an inch and a quarter long. A few of them are almost semilunar in shape, and similar to those used as knives and skin-scrappers by the Esquimaux (see Sir J. Lubbock's *Prehistoric Times*, pl. I. fig. 3); in the rest, one end is left blunt, and the other brought sharply down to a point, which is generally very sharp. See figs. 9, 10, 11. These bear a greater resemblance to the flakes from Kent's Cavern, figured and described at p. 456—7 of Dr Evans' *Stone Implements of Great Britain*. They are all made on the same pattern, and one side is always blunted or worked up to form a back by numerous slightly oblique or nearly vertical chippings.

It is however a question whether this blunted edge is the result of wear or of intentional working in the first instance. Dr Evans thinks that such flakes were used as scrapers, and were set in wooden handles which protected the sharp edge, while the other side was gradually ground down by wear; others, looking to the sharp edge and pointed end, believe that they were intended for some kind of cutting work. This question I have discussed elsewhere¹, but it is interesting to note that there are three ways in which such an edge may be produced; (1) by pressing a hard piece of bone or stone against

¹ *Journ. Anthropol. Inst.*, Vol. vii. p. 396.

the flint and working it so as to break off small pieces from the edge; (2) by scraping the flake along some hard substance, and this may have been done either for the express purpose of forming a back to the flake, or for the purpose of cleaning the substance scraped; (3) by chipping or knapping the flake with a thin hammer in the way practised by gun-flint makers at the present day. This is done by placing the flint on a metal stake, so that the edge to be operated upon projects slightly beyond it, the hammer is then moved sharply up and down against the flint, causing numerous little particles to fly off from its under side, and thus producing a straight under-cut edge. Which of these methods was adopted by the Helwan manufacturers it is difficult to say, but on the whole it is more likely to have been one of the first two.

Several implements of another type also occurred, somewhat larger, from $1\frac{1}{2}$ to 2 inches long, and much thicker, see fig. 8; these are rounded off at both ends and worked along the back, and in one case the cutting edge was straightened and sharpened in the manner just described.

Flakes were to be found at many places, the longest occurring at the fifth locality, about two miles south of Helwan, where they were scattered about in great profusion, together with many of the cores from which they were struck. Some of the longest and thinnest shewed the same minute chipping along a portion of one side, as if they might have been used for scrapers in the manner suggested by Dr Evans; see fig. 13. They are simply flakes rounded off at the bulb-end, and vary greatly in shape and length, instead of being all reduced to the same general type like the tools shown in figures 9, 10 and 11.

Elsewhere the flakes were mostly small, but many of them are neatly worked round at the bulb-end by means of numerous short flaking strokes, and are thus converted into scrapers or "smoothers," for the round even surface of this bulb might have

been used for the purpose of smoothing down any substance that had been roughened by scraping; see figs. 5 and 6, which show the back and front of one of these trimmed flakes.

Thus almost all the flakes seem to have been utilized, and those that could not be converted into saws or knives were chipped up and evidently used in some way or other, while some of them are of such convenient shape, that they might almost be used as knives, or arrow-heads, without further working. One of these is shown at fig. 12.

In approaching the difficult problem of estimating the probable age of the flakes and implements above described, I may remark *in limine* that their occurrence on the surface does not preclude us from assigning them to a very remote date, as it would in most parts of this country, because the surface in Egypt has probably remained unchanged for a very long period of time.

Some flint weapons have recently been discovered in tombs of Ptolemaic age, but such cases seem to be rare, and those I saw in the Boulak Museum are different in type and more modern-looking than the Helwan flints. Others have been found on the soil in the neighbourhood of Thebes, and these are of a more antique and palaeolithic appearance¹. Judging, therefore, merely from their general characters and style of workmanship, I should think the Helwan implements might be considered as of intermediate age between the two assemblages above indicated.

M. Mariette Bey thus speaks of them in his Guide to the Boulak Museum: "The flints having been collected on the surface of the soil, there is no evidence to prove the date of their manufacture. They may have used flint as tips for their lances and arrows, or as knives for the incision of mummies, even at the most flourishing epoch of Egyptian civilization....Thus the

¹ Sir J. Lubbock, in *Journ. Anthropol. Inst.*, Vol. iv. p. 215.

implements may date from Pharaonic times, they may be of Greek age, and it is not even impossible that some of them may be as late as the Arabian era." I could not find, however, that the present race of Arabs knew anything about them; and the abundance of knife-like implements is somewhat in favour of the suggestion that they may have been used for the incision of mummies.

The Helwan sulphur springs have been favourite places of resort from a very remote period, and Sir Gardner Wilkinson seems to think they may have been known to the Ancient Egyptians. The locality is only four or five miles from the ruins of Thebes, and we know that the Egyptians used instruments of flint for many purposes. They practised the rite of circumcision, for which flint knives were employed at a very early date¹. Arrows with flint tips of a peculiar form, but quite different to those found at Helwan, have been discovered in the tombs². Broad-bladed knives also exist in many collections of Egyptian antiquities, which are supposed to have been used for the purpose of making the first incision in embalming the dead, according to the account given by Herodotus. Two of these knives are represented in Wilkinson's *Ancient Egyptians*³, and the smaller of these bears great resemblance to the little knife-like instruments described above.

It is possible therefore that these flints belong to a period when the inhabitants of the Nile Valley had attained to an advanced stage of civilization, but metal being still a rare commodity in the country at so early a date, they may have carried the art of flint manufacture to the greater degree of perfection. It should however be stated that Sir J. Lubbock and others believe the Theban implements to be prehistoric even as regards Egyptian History.

¹ Exodus iv. 25, and Joshua v. 2.

² See Evans' *Stone Implements of Great Britain*, p. 329.

³ *Popular Account of the Ancient Egyptians*, Vol. II. p. 164.

The discovery of flint implements is the more interesting in a land like Egypt, whose annals extend backwards over so long a period of years; and it is to be hoped that further investigations will be pursued at Helwan and elsewhere, and that evidence will be forthcoming which will enable us to fix more accurately the time when these flint manufactories were carried on.

EXPLANATION OF PLATE.

Figs. 1 and 2. Lance-head found by Mr George Walpole at the Wady Karafich, near Helwan, and now in the Museum of the Royal Irish Academy.

Fig. 3. Part of an arrow-head from the Wady Karafich, now placed in the Christy collection.

Fig. 4. Arrow-head (?) from the same locality, now in the Christy collection.

Figs. 5 and 6. Broken flake trimmed at the bulb-end, found near the Hotel at Helwan.

Fig. 7. A small saw from the Wady Karafich.

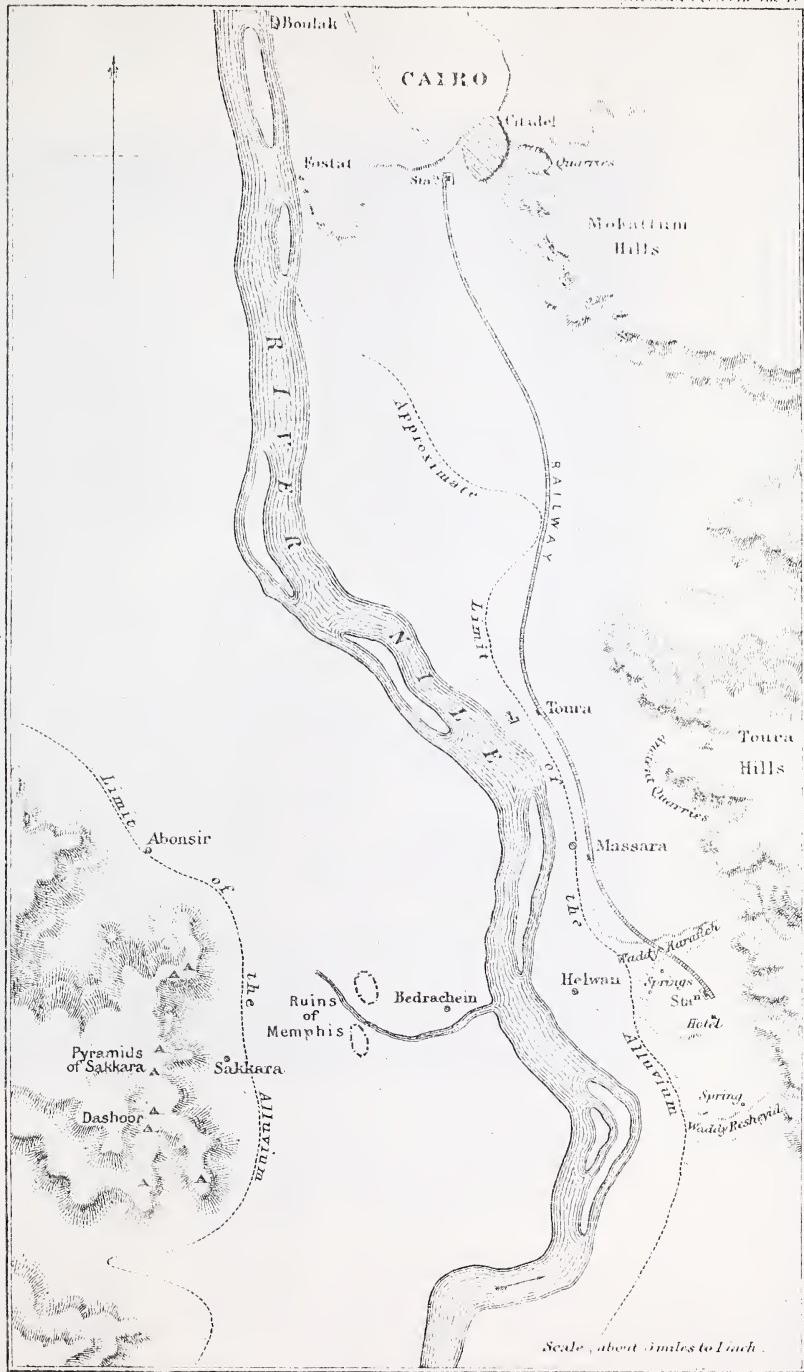
Fig. 8. One of the larger knives from locality No. 3.

Figs. 9, 10, 11. Varieties of the smaller sharp-pointed scrapers or knives, from locality No. 3, Helwan.

Fig. 12. A flake only slightly chipped near one end.

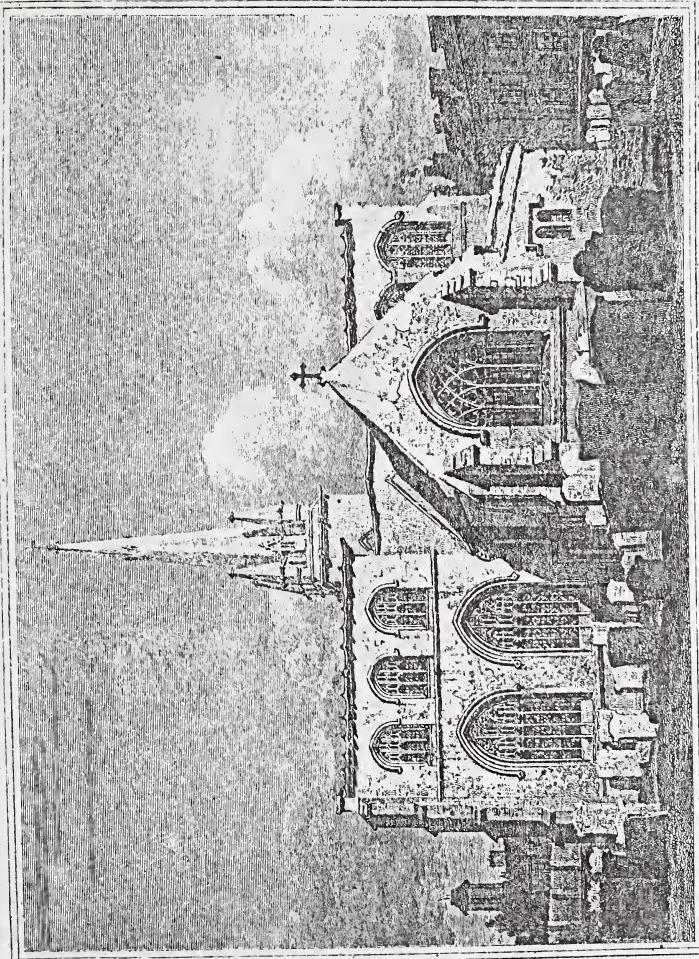
Fig. 13. One of the long narrow flakes from the Wady Reshayid, south of Helwan.

The originals of Figs. 5 to 13 are in the Museum of the Cambridge Antiquarian Society.



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No. XXIV.

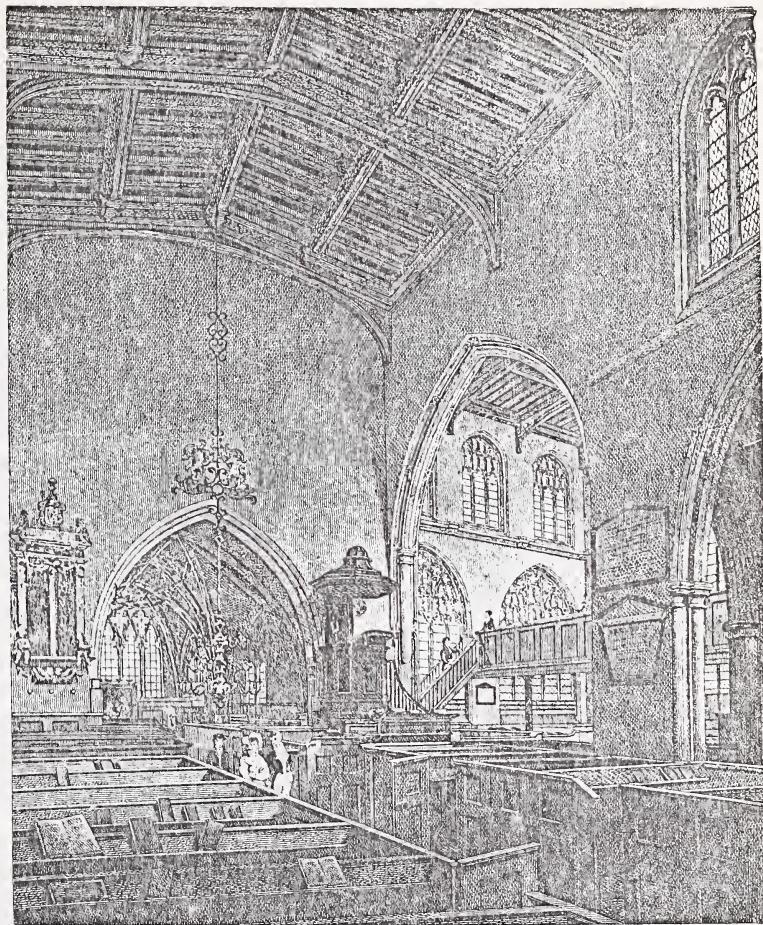


Engraved by H. C. Kenrick

TRINITY CHURCH.
CAMBRIDGE

Drawn by J. Neale.

As it existed in 1824, shewing the old Decorated Chancel, taken down in 1833.



J. & H. S. Storer del & sc. Cambridge.

TRINITY CHURCH.

Interior (1824), showing the pulpit in which MR. SIMEON preached from 1782 to 1838
and the Vaulting of the old Decorated Chancel.

XXIV. NOTES ON THE PAST HISTORY OF THE CHURCH
OF HOLY TRINITY, CAMBRIDGE. Communicated
by the Rev. J. BARTON, M.A., Christ's College,
Vicar of the Parish. (With three Plates.)

[November 17, 1879.]

I CANNOT pretend on the present occasion to offer to the members of the Cambridge Antiquarian Society anything like a complete or exhaustive account of the past history of the Church of the Holy and Undivided Trinity. My own antiquarian knowledge and opportunities for research would not at all qualify me for the performance of any such office, nor are the materials from which any such history could be compiled sufficiently numerous, so far as my present sources of information extend, to entitle my communication of this evening to be regarded as anything more than a few illustrative "notes." My hope is that the few gleanings which I have been able to bring together, throwing light upon the past history of this interesting old parish Church, may be the means of eliciting further information from other explorers in the same field, whether members of our own Society or otherwise, which may help to complete the record of the past, and enable possibly some future Incumbent of Trinity Church to present what may be with more justice called a "history" of the Church.

The earliest notice that I have been able to meet with of the Church dates back to the latter half of the twelfth century,

at which time, according to Dr Caius' *History of the University*, published in 1574, this Church, in common with some others in the town, was burnt down in an extensive fire which raged through the town in the year 1174¹. This statement is so far borne out by the structure itself, for the oldest part of the Church, the western bell-tower, is evidently thirteenth, or at latest fourteenth century work.

The pier arches on the south side of the nave belong to this same (Decorated) period, and as the original chancel of the Church taken down at the last alterations in 1833 was also in this style, a low vaulted structure, in keeping with the western bell-tower (see Engravings), it seems probable that when the Church was re-built after the fire, it consisted simply of a tower, nave and chancel, which no doubt then amply sufficed for the parishioners' requirements.

Later on, in the sixteenth century, the south aisle was added², and the two existing transepts thrown out to north and south, to give room for the erection of side altars, of which the Vestry records still extant shew at least four to have existed in the years 1505—1550, viz.: Sepulchre Light; St Erasmus' Light; Our Lady Light; St George's Light.

On the removal of the north transept gallery last year, an interesting relic of one of these side altars was brought to light in the shape of a stone figure of a Bishop with mitre and crozier³. It was found in a niche on the east side of the great centre window, partly blocked up by a monument

¹ The historian's words seem to imply that the original structure was built of wood. "Id constat eo anno (1174) fuisse Cantabrigiae implacabile incendium, ejus taedis ut arsit oppidum ita caeterae ecclesiae omnes magna ex parte incensae sunt, templum vero sanctae Trinitatis totum exustum. Hinc cautum credo in futurum ut ejus campanile ex duro et quadrato lapide construatur, ne futuri incendiis obnoxium sit." Caius' *Hist. Cantab. Acad.*, p. 9. See also Fuller, *Hist. of Univ.* § i. 24.

² Hugh Chapman, Alderman, left £10 by will in 1520 towards making this aisle.

³ See the Plate facing this page.



STONE FIGURE OF A MITRED ABBOT
discovered on the removal of the N Transept gallery
in Holy Trinity Church, Cuckfield, 1877.

erected to Sir Robert Tabor, who died in 1681, and rose to great eminence as a physician at the courts both of Charles II. and Louis XIV., especially for his successful treatment of fevers, and received the honour of knighthood in consequence. The niche itself is about six feet from the floor, and still bears traces of a somewhat elaborate decoration, of which the tracing exhibited is a sample. It would seem probable that the stone effigy of the saint formerly occupied the niche in which it was found, and that the mutilation inflicted both upon it and the surmounting canopy, of which several pieces were found in the same recess with the figure, was the work of the Parliamentary Commissioner, William Dowsing, who in the winter of the year 1643 (the year it will be remembered of the Westminster Assembly), was appointed under a warrant from the Earl of Manchester for demolishing superstitious ornaments and pictures in the Eastern Counties, and in whose journal, still extant, is recorded the following note of his "visit" to Trinity Church¹.

Trinity Parish, Dec. 25, 1643. Mr Ewy, Churchwarden. We brake downe 80 Popish Pictures, & one of Xt and God the Father above.

The figure is constructed out of the ordinary clunch of the neighbourhood, and is still in very fair preservation.

If, as seems at least probable, it belonged to one of the side altars already referred to, it may possibly represent St Erasmus, a well-known and very favourite object of devotion in the latter half of the fifteenth century, who was Bishop of Campania, and suffered martyrdom in the reign of Maximilian. The three fingers of the right hand are raised as in the act of blessing. I have not been able hitherto to ascertain the meaning of the rounded body, like a bent knee with drapery over it, in front of the figure; nor can I discover any incident in the life of St Erasmus which serves to throw any light upon it².

¹ Baker's MSS., Vol. xxxviii. p. 457. Cooper's *Annals*, III. 367.

² Since the above was written, some fresh light has been thrown upon

On the 16th July, 1376 (I here follow Mr Cooper), Thomas de Arundel, Bishop of Ely, granted his licence to the Vicar and Parishioners to change the feast of dedication (which then fell in the time of Sturbridge fair, when the parishioners were much occupied with the business thereby occasioned) to the 9th of October.

In 1530 a dispute arose between the Vicar and Parishioners as to the mode of electing the parish officers. At this period there appear to have been elected annually two wardens of the Church, two wardens of the Sepulchre light, two wardens of the Crucifix light, two wardens of St Erasmus' light, two wardens of St George's light, and two wardens of our Lady's light, the latter being women. Dr Cliffe, Chancellor of the diocese, after hearing all parties, made an order that from 14 April, 1531, the election should be made by six persons, viz., two named by the outgoing Churchwardens, two by the four "councillors" or auditors, and two by the other four nominees. This mode of election continued up to the year 1725, when for some cause unexplained it was discontinued, and the plan adopted of both wardens being chosen in open vestry by the whole body of Parishioners.

Passing from Pre- to Post-Reformation times, we find Trinity Church occupying a distinguished position in the early part of the seventeenth century from its connexion with some of the great Puritan preachers and divines, such as Sibbes, Preston and Goodwin, of which several interesting memorials are to be found in the Parish Vestry books, the records of the Cambridge Town Council, and the writings of cotemporaneous annalists, such as Thomas Fuller.

the subject which makes it appear very doubtful if the figure had anything to do with the Altar to St Erasmus, and points rather to its being the effigy of an Abbot, as indicated by the monastic hood, possibly one of the Abbots of W. Dereham, to which the Church formerly belonged. (See Cooper's *Memorials*, Vol. III. 370.)

The connexion of Sibbes with Trinity Church was as follows.

Some time about the close of the sixteenth century a Lectureship appears to have been established by public subscription in Cambridge, with the object of securing for the *Town* the same opportunities for regular and systematic instruction in the truths of Holy Scripture which had been for some years enjoyed by the University, with such men as Cartwright, Chaderton and Whitaker occupying the Divinity Chairs, and preaching from the pulpit of Great St Mary's. These Lectureships appear to have originated during the age immediately following the Reformation, and to have been intended, like the "prophesyings," for the encouragement of which Abp. Grindal had a few years before brought upon himself Queen Elizabeth's grave displeasure, to meet to some extent the great need that existed for well-instructed parish clergy. The endowments of many town parishes were miserably small, the great tithes having been absorbed by some monastic establishment, the members of which contented themselves with stated periodical visits to the different Churches thus affiliated to them, and left the ministerial duties to be performed by men of very modest attainments, and but little qualified to preach Sermons. In Holy Trinity Parish, for example, the Commissioners appointed under the Commonwealth to enquire into the provision made for preaching ministers, found that the entire endowment consisted of a Vicarage-house worth about 40s. per annum, and that the parishioners had no settled minister, or other maintenance for a minister, but this said 40s. They consequently recommended that the parish should be united to that of St Andrew the Great, and that the Barnwell part of the parish should be united to Barnwell.

Such being the state of things, it was not to be wondered at that for some time after the Reformation there should have been a paucity of competent clergy, and hence the necessity for

Lecturers who might to some extent supply the lack. Such no doubt was the origin of the Trinity Lectureship, as of others in Cambridge and elsewhere. The name of the Incumbent of that date has been preserved in the following document, which is inscribed between the leaves of the Churchwardens' Accounts for the years 1611 and 1612.

*A coppye of the general request of y^e inhabitants of o^r pⁱshe deliv'd
To Mr Sib^s, publique p^acher of y^e Towne of Cambridge.*

We whose names ar heerunderwritten, y^e Churchwardens and P'isioners of Trinity pⁱshe in Cambridge, with y^e ful and fre consent of Mr Jhon Wildbore o^r minister, duely considering the extream straytnes & div'se other discomodities concerning y^e accustomed place of y^r exercises, & desireing as much as in vs lyeth y^e more publique benefit of yo^r ministry, doe earnestly entreat you wold be pleased to accept of o^r pⁱshe Church which al of vs doe willinglye offer you for & concerning the exercising of yo^r ministry & awditorye at the auntient and usual daye & houre. In witnes hereof we have heervnto set to o^r hands this 22nd of Noveber 1610.

JOHN WILBORE, Minister.

Edward Almond } Churche-
Thomas Bankes } wardens
and by 29 Parishioners.

That the Lectureship in question was not confined to Trinity Parish appears not only from the designation given to Sibbes of Public Preacher for the *Town* of Cambridge, but also from some loose sheets which have been preserved among the Parish Accounts, and bound up at the end of the volume, in which there is a list given of the subscribers to a fund for erecting a new gallery for the special accommodation of those

non-parishioners who wished to hear the Lecture, these belonging to many different parishes (Note B).

Sibbes was at this time Fellow of St John's and had taken his B.A. degree in 1598/99. He was born at Tostock in Suffolk, in 1577, so that he was then 33. Some remarkable men had for some years previously occupied the pulpit of the adjoining parish of St Andrew the Great; such as William Perkins, Fellow of Christ's (d. 1602, aged 44), and his successor, Paul Baines, and it appears to have been through the influence and preaching of the latter that Sibbes was led to embrace those tenets of which he afterwards became so distinguished an exponent. "It pleased God," says the biographer Clarke, "to convert him (i.e. Sibbes) by the ministry of Master Paul Baines, whilst he was Lecturer at St Andrews in Cambridge." Having graduated M.A. in 1602, Sibbes was shortly afterwards ordained, and soon acquired considerable distinction, as in 1608 we find him spoken of as a preacher "of good note." Hence doubtless the request which came to him from the Minister, Churchwardens and Parishioners of Trinity to accept the use of their Parish Church for the delivery of his Sunday afternoon Lecture, previously given elsewhere, possibly in St Clement's Church, where Chaderton had been Lecturer for some 16 years before his appointment to the Mastership of Emmanuel¹, but which evidently was inadequate to contain the numbers who flocked to hear him.

Sibbes' ministry at Trinity was not however of very long duration, for in 1615 the Lectureship was summarily sup-

¹ Dr Chaderton was Lecturer at St Clement's from about 1570 to 1586, and was immediately succeeded, according to Clarke, by Michael Bentley, Fellow of Christ's, but as I find no further allusion to any Lectureship at St Clement's after 1610, it seems not unlikely that it was subsequently transferred to Trinity. (*Lives of Thirty-two English Divines*, Ed. 1677, p. 146.)

pressed¹; probably by Laud's influence, who was now coming into power, and took no pains to conceal his dislike both to Puritans and their preaching. His cause was however warmly espoused by Sir Henry Yelverton and other powerful friends, and they secured for him the preachership of Gray's Inn, which he seems to have retained till his death. He was not however entirely cut off from Cambridge, for several of his published Sermons appear to have been preached in the University pulpit, and in 1626 he was elected Master of St Katherine's Hall.

The Trinity Lectureship thus ceased for a time, but after a while, Clarke tells us in his *Life of Preston*, upon the urgent solicitations of the townsmen, the Bishop of Ely (Dr Andrewes) consented to license to it a Mr John Jeffries, Fellow of Pembroke Hall, who preached there some years, but on the latter's promotion to the living of Dunmow the post again became vacant in 1624, and there then ensued a very keen contest for the post. The townsmen and subscribers to the Lectureship, among whom we find the name of the celebrated carrier, Hobson, wished to elect Dr Preston, then Master of the newly-founded College of Emmanuel, and successor to the distinguished Dr Chaderton, and "to make it better worth his acceptance," as Fuller informs us in his history of the University, "they agreed to raise the stipend from £40 or £50 to £80 a year." He was opposed by Paul Micklethwaite, Fellow of Sidney, who was supported by the Bp. of Ely, and by all the heads of Colleges. "The

¹ In accordance with the following Royal mandate: "We command that no new erected Lectures or Sermons be permitted in any parish of the Towne that may draw away Scholars from Catechising"—hinc illæ lachrymae!—" & Divine Service on Sundayes or Holy Dayes, or on the week days, being no holy day, to withdrawe Scholars from their attendance at the exercises of Learning, Lectures, Disputations or Declamations, either publicke or private." It was further enacted that no Fellow of any College should be permitted to read any ordinary Lecture or to preach in any parish of the Town, except St Mary's, without the Bp. of Ely's license. (Cooper's *Annals*, iii. 130. See also Grosart's *Life of Sibbes*, p. xl.)

contest," says Fuller, "grew high and hard, insomuch as the Court was engaged therein," on both sides, in fact, for while the heir-apparent and the Duke of Buckingham favoured Preston, the King, acting no doubt under Laud's influence, was equally anxious to prevent his appointment. "Many admired," continues Fuller, "that Dr Preston should stickle so much for so small a matter as an annual matter of 80 pounds, issuing out of more than thrice 80 purses. But his party pleaded his zeal, not to get gold but to do good in the place, where (such the confluence of scholars to the Church) he might 'generare Patres', beget begetters, which made him to waive the bishopric of Gloucester (now void and offered unto him) in comparison of this Lecture. At Dr Preston's importunity the Duke of Buckingham interposing his power secured it unto him. Thus was he at the same time preacher to two places, (though neither had cure of souls legally annexed,) Lincoln's Inn, and Trinity Church at Cambridge. As Elisha," —the quaint old historian goes on to add—"cured the waters of Jericho by going forth to the spring-head and casting in salt there, so was it the design of this Doctor for the better propagation of his principles, to infuse them into these fountains, the one of Law, the other of Divinity. And some conceive that those doctrines by him then delivered, have since had their use and application¹."

Preston must have been in every respect a remarkable man. Born of good family, he was educated at Queens' College, and "such was his extraordinary learning and parts," says Middleton², "that at the age of 22 he was admitted Fellow of his College. He studied almost everything, even judicial astronomy, and the planetary nature and power of herbs and plants (!!), and attained to such a knowledge in simples and compounding

¹ Fuller's *History of the University*, Ed. Prickett and Wright, p. 309.

² *Biographia Evangelica*, Ed. 1816, Vol. II. p. 460.

of medicines, that it used to be said if he had failed in divinity he might have been another Butler”—referring to an eminent physician of that period. He was a good logician and an able disputant, and had a principal part allotted to him in the disputationes held at the Commencement before King James I. when he visited Cambridge, shortly after his accession. The king was so well pleased on this occasion, and with him particularly, that he determined soon to pay Cambridge a second visit, and Preston had thus an opportunity afforded him for raising himself to favour and dignity, which, to the great surprise of his friends, he was at little pains to improve, the reason being that, as his biographer remarks, “having found the *treasure in the field* of the gospel, he wisely sold all things that stood in competition with its purchase.” He appears to have been a most popular Tutor, and a no less popular Preacher, his lectures in Divinity given in the Chapel of Queens’ College, and subsequently in St Botolph’s Church, being largely resorted to, both by students of other Colleges and by townsmen. Trinity Church was as a natural consequence thronged, as soon as he succeeded to the Lectureship, and this not by townsmen only, but by undergraduates and senior members of the University also, as the following document shews, which I find written on the blank reverse pages of the Churchwardens’ accounts for the year 1626.

“Whereas, such p’sons as are interessed in the seates of the gallerie of this Church to sit there dureinge the time of the lecture, having paid for the same to the p’ish, and yet notwithstanding are displaced by others haveinge not interest there, to their greivance and wronge; and unles redresse herein be speedely had, such p’sons soe greived will withdraw their cotribucions from the said lecture. For remedie whereof it is ordered and agreed unto by a joynt consent of all the p’isioners, that from henceforth noe p’son nor p’sons of what

condyc'on soever except such who have interest in the seats
 shal be permytted to goe up into the galleries untyl the bell
 have done tollinge ; and then yf any place be voyd or may be
 spared, to p'mytt in the first place grave divines, and after
 them such others as shall be lyked of by such as shall keep
 the dore, and yf any who have interest in the seates shall
 bringe any stranger to be placed there, and will have him to
 have his place in the gallerie, then such p'son bringing such
 stranger to keepe belowe and take his place els where for such
 tyme ; and yf any person interessed in the seats doe not repair
 to the Church before the bell have done tollinge then he to
 lose his place for that tyme.

It is likewise ordered by ye like consent that such p'sons
 as have interest in any of ye seates in ye Church shall not
 have it particularly to themselves to place and displace whour
 they will, but only to have ye use of the seats during the tyme
 of the lecture for theire owne p'sons, and to receave into them
 such other of the parish, yf any such come, as shall belongeth to
 such seate, and such others likewise as are people of qualite
 who doe contribute to ye lecture, and not to receave any
 children into their seats. It is further ordered that noe seats
 eyther in ye galleries or in ye Church shall be hereafter dis-
 posed of to any without the consent of the parishioners at a
 publiq meetinge in the Church."

This was the last preferment Dr Preston had, and he
 retained it till his death, which took place two years afterwards
 (July, 1628), at the early age of 41. His stern self-discipline
 and untiring labours told doubtless severely upon a naturally
 delicate constitution. One of his last conscious acts was to pray
 that God would raise up fit men to occupy the places he was
 leaving : for the College, that it might continue a flourishing
 nursery of religion and learning ; for Lincoln's Inn, that God
 would from time to time furnish it with able preachers ; and

that He would also provide for his lecture at Cambridge, which had cost him so much trouble to obtain¹.

Preston's successor in the Lectureship was Thomas Goodwin, who afterwards seceded to the Independents, and was during the Commonwealth President of Magdalen College, Oxford. It was during his tenure of the office that, two years later (May 11th, 1630), the following letter relating to it was addressed to the Vice-Chancellor by Dudley Carleton, Viscount Dorchester, one of the principal Secretaries of State.

To My Rev^d. Frend Mr Dr Buts, Vice-Chan., &c.

Sr,

By reason of his Majesties late directions concerning Lecturers, that they should read Divine Service according to the Liturgy before their Lectures, and the afternoone Sermons to be turned into Catechising, some doubt hath been made of the continuance of the Lecture at Trinity Church in Cambr: which for many yeares past hath been held at one of the clocke in the afternoone, without Divine Service read before yt, & cannot be continued at that hower yf the whole Service should be read before the Sermon begin. Whereupon his Majestie hath been informed that the same is a publick Lecture, serving for all the Parishes in that Town (being 14 in number), & that the University Sermon is held at the same tyme, which would be troubled with a greater resort than can be well permitted yf the Towne Sermon should be discontinued; & that the same being held at the accustomed hower, there will be tyme enough left after that Sermon ended, and the Auditory departed thence, to their own parish Churches, as well for Divine Service as for Catechising in that & all other Churches in the Towne, which could not well be yf Divine Service should be read in that Church before the Lecture; besides the Catechising in that

¹ Clarke's *Lives*, p. 113.

Church would hereby be lost. Upon these Motives his Majestie being graciously pleased that the said Lecture may be continued at the accustomed hower, & in manner as yt hath been heretofore used, hath given me in charge to make knowne to yow his Royall pleasure accordingly, but under this caution that not only Divine Service but Catechising be duely read and used after that Sermon ended both in that & the rest of the Churches of the Towne; & that the Sermon doe end in convenient tyme for that purpose, soe as no pretext be made either for the present or in future tyme by color of the foresaid Sermon to hinder either Divine Service or Catechising which his Majestie is resolved to have maintained. And so I bidd you hartily farewell & rest

Yours to doe you Service,

From Whitehall

DORCHESTER.

the 11th of May, 1630.¹

There is no doubt that at this time the Trinity Lectureship had not only become a well-established institution, but was also felt to be an important power in Cambridge. A further illustration of this is to be found in a poem of Randolph's on "Importunate Dunnes," in which, after a curious malediction on Cambridge tradesmen, he adds:

And if this vexe 'um not, I'le grieve the Towne
With this curse: States, put Trinity-Lecture downe.

RANDOLPH'S *Poems*, Ed. 1640, p. 119.

In 1632 Goodwin, after holding the office of Lecturer at Trinity for four years, was also presented by the Crown to the Vicarage of the same Church (Rymer's *Foedera*). He did not however retain this preferment long, for in the very next year he seceded from the Church of England and joined the Independents, having become as it would seem thoroughly disgusted at Laud's high-handed way of dealing with the Puritans, and the deliberate profanation of the Lord's Day authorized by the re-enact-

¹ From the Baker MS. xxvii. 137.

ment of the Declaration for Sports¹, while his hands were being further tied by the increasing stringency with which conformity was pressed. On Goodwin's secession, Dr Sibbes, now Master of Katharine Hall, appears to have succeeded him as Vicar, his presentation bearing date 21 Nov., 1633, and he doubtless held the Lectureship also, but his tenure of the office was also for a very brief period, for he died on the 5th of July, 1635, at the age of 58. Both Lectureship and Incumbency having thus again become vacant, a certain Mr R. Tourney is stated to have succeeded to the latter, but he too appears to have only held it for a year, for in May 1636 he was succeeded by a Mr John Howorth, about whom history is silent.

The only other records extant relating to the Lectureship, that I have been able to light upon, are notices in the Cambridge Corporation Common Day Book, as given by Mr Cooper, as follows :

On Aug. 17th, 1657, the Mayor was voted by the Corporation a yearly allowance of 20 marks "for and towards the entertainment of Ministers such as he shall think fitt to invite to dynner upon the lecture days holden at Trinity Church on Wednesday in every weeke for & during the continuance of the said Wednesday Lecture there." This, it will be observed, was in the days of the Commonwealth. It is also mentioned in Birch's Life of Abp. Tillotson, that whilst at Cambridge he was a very attentive hearer of sermons, of which in that time there was both great and good store, he generally hearing four every Lord's Day, besides the weekly Lecture at Trinity Church on Wednesdays, which was preached by a combination of the

¹ Comp. Short's *History of the Church*, § 559. In confirmation of this I also quote two curious entries from the Trinity Churchwardens' accounts for 1635.

"Paid for the book reading of Recreations read by Mr Wright 5s. 0d.
Paid to Mr Austen for a presentment for not reading the
booke of liberty that yeare 2s. 0d."

worthiest and best preachers in the University at that time, all of them Fellows of Colleges¹.

In 1660, so runs the Camb. Corporation Common Day Book, Thos. Senior, B.D., was chosen Town Lecturer, to preach every Lord's Day before the Mayor, Aldermen and Burgesses at Trinity Church, at one o'clock in the afternoon, with a salary of 20 marks per annum. Further notices of a similar arrangement appear at intervals, from 1667 to 1756, the salary varying from £6 to £10 per annum². In 1756 it was finally ruled that the Mayor for the time being should appoint his own Chaplain. The Lectureship from that date seems to have become a mere appendage to the Vicarage, the appointment resting in the hand of the Subscribers and Parishioners. In 1782 the appointment to the living of the Rev. Chas. Simeon, Fellow of King's College, opened out a new era in the history of the Church, and raised it once more, after an interval of 150 years, to even a more important place than it had occupied even in the days of Sibbes, Preston and Goodwin.

NOTE A.

[The following Note has since been kindly supplied by Mr Bradshaw, in elucidation of the various spellings of the name of St Erasmus, and in reference to the conjecture subsequently hazarded by Prof. Skeat (see *Proceedings* of December 1) that the *Rosamour* of the years 1509—11 might be a corruption of the Provençal *Rocamadour*.]

The first volume of the Trinity Parish Churchwardens' accounts extends from 1504—05 to 1530—31. After this no accounts are entered till 1557—58, and this with two portions of 1558—59 and 1562—63, which were never properly entered, conclude the volume.

¹ Cooper's *Annals*, Vol. III. p. 468.

² Cooper's *Annals*, III. 526. These appointments however were not, as Mr Cooper seems to think, appointments to the Lectureship itself, but only to the post of Chaplain to the Mayor and Corporation, which for 100 years or more appears to have been usually, if not exclusively, held by the Trinity Lecturer.

The Light of Saint Erasmus occurs in every account from 1504—05 to 1529—30 inclusive; but except elections of wardens of the Light, and receipts of money from them, or a note of the stock of wax in their keeping, the only entries which mention the name are these :

1507—08: Item paied to a Glasier for mendyng of the Glase wyndowes and for takyng down of two wyndowes on the south syde next Seynt Tro-somus vj^s.

1513—14: Item payed to the glaser for settynge vp the pane of Glasse next Seynt Herasme iiiij^d.

1518—19 (among the Receipts): Et de Thoma Johnson et Thoma Robynson Gardianis luminis sancti Jherasime vj^s. viij^d.

in factura vnius le beme¹ coram eodem ymagine j beme.

This last entry may be compared with the following entry in the accounts of 1526—27 :

Item payed to M^r D^r Mansfeld for a pece of tymber of xvij foot scint Georges beame iiij^s. ix^d.

All the accounts mention a Light of St George, and in 1506—07 there is a separate account of receipts and payments connected with setting up the image of St George.

From the entry in 1507—08 it seems probable that the altar of St Erasmus stood against the east wall of the south transept at the end furthest from the nave. This may be enough to render it unlikely that the effigy discovered in the corresponding portion of the *North* transept is that of St Erasmus, even apart from other considerations. But that there was an altar of St Erasmus in the church is, I think, beyond all possible question. The clergy were no doubt many of them ignorant in Henry the Seventh's reign. But it is impossible to conceive that

¹ The *beme* here referred to seems to have formed the super-altar. In Bp. Alnwick's *Novum Registrum Ecclesiae Lincolnensis* the Treasurer is directed to provide on certain festivals "sexdecim cereos super trabem secus altare," on others "unum cereum super trabem altaris," and on others again "tres cereos super trabem altaris." So the Light of St Erasmus would be *super trabem*, on the beam, which would be *secus altare*, behind the altar, and yet *coram ymagine*, burning before the image of the Saint.

people should even then have confounded a Saint with a place of pilgrimage, as has been suggested. From one cause or another a great devotion to St Erasmus was developed towards the end of the fifteenth century. In a little printed Dutch prayer-book of 1484, in the University Library, there is a written supplement of devotions to St Erasmus. Again in Caxton's Golden Legend, which he finished so far as the text was concerned in 1483, there is no mention of St Erasmus; but in the re-issue printed about 1489, the legend of St Erasmus is added to fill up the vacant space at the end, and occupies the last place in all the subsequent editions. These are only two instances out of many, but they are enough.

As for the spelling of the name, it is undoubtedly much corrupted. But this is the case with other names, and cannot excite surprise. It occurs 33 times in English and 31 times in Latin, and the following statement of the entries, written in order, only separating the English from the Latin, may be of use, beyond the immediate purpose of this notice, by serving to show what sort of corruptions were prevalent.

These are the sixty-four entries in the accounts, so far as the name of the saint is concerned :

ENGLISH.	LATIN.
1504—05 Sent Resemos leght (1)	1509—10 Sancti Heresemi (13)
Sent Tresymos leght (2)	1511—12 Sc'i Herasami (15)
1505—06 Sent Thressymos leght (3)	Sc'i Herasimi (16)
1506—07 Seynt Tresemos leght (4)	1512—13 Sc'i Herazame (18)
1507—08 Seint Trosomus (5)	Sc'i Herazame (19)
Seint Trasesomus lyte (6)	1513—14 Sc'i Herasme (21)
1508—09 Sent Tresemos leght (7)	Sc'i Herasme (22)
Seynt Rasamus light (8)	Sc'i Herasme (23)
of Seynt Rasamus (9)	1514—15 Sc'i Herasime (25)
Saynt Rasemus light (10)	1515—16 Sc'i Heraseme (27)
Seynt Rasemes light (11)	1517—18 Sc'i Jherasime (29)
1509—10 Seynt Rosamour liȝt (12)	Sc'i Jherasime (30)
1510—11 Seynt Rasomour liȝt (14)	Sc'i Jheraseme (32)
1511—12 Seynt Herasme light (17)	1518—19 Sc'i Jherasime (33)
1513—14 Seynt Herasme (20)	Sc'i Jherasime (34)

ENGLISH.	LATIN.
1514—15 Seint Herasime lyght (24)	Sc'i Jherasime (35)
1515—16 Saint Herasme (26)	Sc'i Jherasime (36)
1517—18 Seint Rasyme light (28) Sanete Jherasime (31)	1519—20 Jhereseme (39)
1519—20 Seint Jheresme light (37) of Seint Jherame (38)	1520—21 Jhereseme (42)
1520—21 Seynt Rasamus light (40) of Seynt Jherane (41)	1521—22 Sc'i Erasimi (44)
1521—22 Seynt Erasmus ligh (43)	1522—23 Sc'i Erasemi (46)
1522—23 Seynt Erasemyes light (45)	1523—24 Sc'i Erasimi (48)
1523—24 Seynt Rosamours light (47)	1524—25 Sc'i Erassimi (51)
1524—25 Seynt Roseamours light (49) Seynt Errassme light (50)	1525—26 Sc'i Erasimi (53)
1525—26 Seynt Erasmours lyght (52)	1526—27 Sc'i Erasmi (55)
1526—27 Seynt Erasmurs lyght (54)	1527—28 Sc'i Erasemi (57)
1527—28 Seint Erasmus lyght (56) Scanete Erasmus lyght (58)	1528—29 Sc'i Erazami (59)
1529—30 Scanete Erasmus lyght (62)	Sc'i Erazami (60)
	Sc'i Erasmi (61)
	1529—30 Sc'i Erasmi (63)
	Sc'i Erasmi (64)

In the earliest entries, which are in the handwriting of Harry Cresswell, one of the Churchwardens, the first syllable of the name is dropped and the *t* of the word *Saint* attracted, as we are told in the case with the word *tawdry*, derived from *Saint Awdrey*. Later on, we find the first syllable, but it is aspirated, as is too common now. Still further on, the aspirate is turned into an *I* or *J*, as we hear many people say *years* for *ears*. The *a* of the second syllable becomes either thinned into *e* or broadened into *o*. The *s*, which even we sound as *z*, we sometimes find written *z*. The *sm* is very commonly separated by a vowel sound, as we often hear now in such words as *schis'm*. Finally the *us* at the end of the word is sometimes found *-urs* or even *-ours*. But it is of course a silent *r*; and the greatest offender in this way, Edward Heynes, who was Bursars' clerk of King's College, himself writes it with perfect correctness when he writes the word in Latin. The forms in *Jhe-* are almost exclusively in the handwriting of John Thirleby who was town-clerk of Cambridge, and father of Thomas Thirleby who was Bishop of Ely.

But enough, and perhaps more than enough, has been said to throw some light upon the altar of St Erasmus. No doubt the whole volume of accounts will soon be accessible in an easily legible form.

H. B.

NOTE B.

The following is the Gallery Account, as given in the Churchwardens' Accounts for the year 1616—17.

(Leaf 132^b.) [Defaced and illegible].....g[a]llery.

The accompte of Edward Almond scene and reade before the parishioners upon Lowe Sundy. Aprill 27. 1617.

(132^{ba}.) Received of these undernamed of our owne parische these severall sommes.

Of Mr Woodward		Of Thomas Beart	13 4
Of Mr Greene		Of Mr Prior	13 4
Of Mr Amy	4 ^s 00 ^d	Of Materius Pepis	13 4
Of John Cooper	10 0	Of John Pepis bycause he had given to the old gallery	3 4
Of Mr Beeton	10 00	Of John Tennant	13 4
Of Marke Nitengall	10 00	Of Edmond Porter	13 4
Of Thomas Lovington	10 00	Of Tho. Crab	13 4
Of Thomas Oliver	10 00	Of Edward Armyn	10 00
Of John Hurst	10 00	Of Edward Gibson	6 8
Of William Rowland	10 00	Of James Preyst	6 8
Of Mathew Maddy	10 00	Of Obedia Perkins	6 8
Of Thomas Bankes	3 4		
Of Stephen Wilmot	3 4		
Of John Harper	4 00		
Of ffraunces Shilborne	6 8		
Of Mrs Smyth for her sonne William Richerdson	6 00		
		(132 ^{bb} .)	
		Saint Andrewes parische.	
Great St Maries parische.			
Of Mr North Harison	13 4	Of Mr John Atkinson	1 ^{li} 12 00
Of Mr Sparrowe	13 4	Of Henry Dowinge	14 00
Of Mr Baldwyn	13 4	Of William Hammond	13 4
Of Mr Cradocke	2 ^{li} 00 00	Of Richard Ranew	13 4
Of Mr Allen	1 ^{li} 00 00	Of Nathaniell Haiding	13 4
Of Mr Williams	1 ^{li} 00 00	Of John Bawd	10 00
Of Leonard Greene	13 4	Of John Wilson	6 8
Of Tho. Perkyns	13 4	Of Henry Wilson	6 8
Of Tho. Jury	13 4		
		Michaell parische.	
Of Mr Pincase		Of Mr Pincase	17 ^s 8 ^d
Of John Wheler		Of John Wheler	6 8
Of Georg Burton		Of Georg Burton	6 00

Allallowes parishe.

Of William Archer	13	4
Of Roberte flintofte	13	4
Of John Johnson	6	6
Of goodman Chambers	13	4

Clement parishe.

Mr Tompson	1 ^l	00	00
Of Mr Badcocke	13	4	
Of William Collett	13	4	
(194 ^{aa} .)			
<i>Saint Peters parishe and St Gyles.</i>			
Of Roberte Twelves	13 ^s	4 ^d	
Of Mathew Dennys	13	4	
Of Mr Smyth that maried			
Mr Smythes daughter		10	00

[Total £38. 13s. 6d.]

The following entry shews the allotment of seats to the different subscribers.

(194^{ab}.)*Placeid in the turn []*

[In the 1] seate

- 1 Mr Allen
 - Mr Pincase
 - Mr Tompson
- In the 2 seate*
- 2 Mr North Harison
 - Mr Baldwyn
 - Edward Almond

- In the 3 seate*
- 3 Goodman Chambers
 - William Collett
 - William Wilebore

*In the great gallery*1^o

- Mr Woodward
 - Mr Sparrowe
 - Henry Downinge
 - Thomas Bankes
 - William Williams
-

Mr Greene

Mr Amye

Saint Edwardes parishe.

Of Michaell Watson	13 ^s	4 ^d
Of Tho. Wilson butcher	13	4
Of Tho. Hall butcher	10	0
Of William Wilebore	13	4
Of John Newton	6	8

Bennet Parrishe.

Of Mr Davers	ii ^l	00	00
Of Mr Hobson	ii ^l	00	00
Of Mr Hutton		10	00
Of Mr Haslup of Trum-			
pington		10	00
Of Thos Robinson Sho-			
maker		6	8

- Mr Beeton
 - Mr Watson
 - Mr Smyth
 - Mr Wilson
- 2^d seat

- John Badeock
 - Roberte Twelves
 - Mathew Dennys
 - Mr Pryor
 - John Cooper
 - William Rowland
 - Marke Nitingall
-
- Leonard Greene
 - Thomas Jvrye
 - Thomas Perkins
 - Materius Pepys
 - Richard Ranew
 - Thomas Lovington
 - William Hamont
 - Thomas Oliver

- (194^{ba}.) [3^d seat]
- William Archer
 - John Pepys

Stephen Wilmote	ffraunces Shilborne
Mathew Maddy	John Bawde
Thomas Beart	6 seat
Thomas Crab	Henry Wilson
—	John Wheeler
Roberte flintofte	<i>North corner</i>
John Tennant	John Wilson
Nathaniell Hardinge	George Burton
Edmond Porter	Edward Gibson
John Hurst	James Preist
4 seat	Obediah Perkyns
Mr Haslapp	<i>South corner</i>
Thomas Robinson	John Newton
5 seat	John Harper
Edward Armyn	William Richerson Jun.
Thomas Hall	John Johnson
—	William Perkyns
(194 ^{bb} .) These seuerall sommes of mony vnderwritten were disbursed by Edward Almond afore said.	
Payed to Henry Man according to the agreem ^t made with him to ende & finishe the new gallerie as its done for stiffe & workmanship & for bording the Belfree	20 ^{li} 0 0
payed for borde lath & lyme hare & nayles about the passage and galery	2 ^{li} 14 ^s 10 ^d
payed the masons for their worke about the gallery	2 ^{li} 2 ^s 3 ^d
payed Henry Man for dayes workes for his men abut the passage & belfrey besides the former bargaine	18 ^s 8 ^d
payed for matting	15 ^s 3 ^d
payed for 4 casementes	1 ^{li} 18 ^s 0 ^d
payed for the two Instrumentes for auuthorisinge the building of the said gallery & other charges about the same	2 ^{li} 11 ^s 2 ^d
payed for an hower glasse	0 ^{li} 0 ^s 10 ^d
payed the Smyth for keyes & other charges	1 ^{li} 13 ^s 9 ^d
payed for allowances in bread & beere to the workemen	14 ^s 10 ^d
payed for whitinge the gallery	4 ^s 00
payed for oyling the wall in the gallery	6 ^s 8 ^d
payed Mr Lovington for glasing the 4 new casementes & for fitting other glasse & taking the glasse downe that was taken downe	12 ^s 0
payed the freemasons for mending the Arche over the chancell dore	3 ^s 00
payed for nayles and Cord for the scaffold	3 ^s 10 ^d
payed the Churchwardens for Mr Davers, Tho: Wilson, William Rowland ffraunces Shilborne John Bawde & John Wheeler	4 ^{li} 6 ^s 8 ^d
Summa	39 ^{li} 5 ^s 9 ^d

The Faculty for erecting this gallery still exists, bearing date March 4, 1615-16, and runs as follows:

Universis et Singulis Christi fidelibus ad quos praesentes literae nostrae testimoniales pervenerint, aut quos infra scripta tangunt seu tangere poterunt quo modo libet in futurum BARNABE GOCHIE¹ leguni Doctor, officialis venerabilis viri ROBERTI TINLEY sacrae Theologiae professoris dñi Archidiaconi Eliensis legitime constitutus salutem in dño seimpiteriam ac fidem indubam praesentibus adhibendam.

AD universitatis vestrae notitiam deducimus et deduci volumus per praesentes: QUOD cum ex testimonio fide digno et inquisitione diligentia adhibita nobis in hac parte constet et luculenter compertum sit ecclesiam parochialem Sanctae Trinitatis infra villam Cantabrigiae, in Com' Cantabr' dioce' Elien' nostrarque jurisdictionis, ob numerosam inhabitantium sive parochianorum ibidem multitudinem nimirum esse arctam angustam et incapacem ad populum illuc diebus dominicis et festivis aliisque temporibus divina sacrasque conciones ibidem audiendi genua flectendi et orandi gratia confluentem concipiendum;

CUMQUE ulterius nobis monstratum sit ex credibili relatione quorundam EDWARDI BETON et WILLELMI RICHARDSON gardianorum sive oecouomorum modernorum ejusdem ecclesiae, RICHARDI GREEN et RICHARDI HARPER inquisitorum, necnon discretorum virorum WILLELMI WOODWARD et EDWARDI ALMOND et complurium aliorum ibidem habitantium quod diruendo sive permittando quoddam statiariorum sive parvulum tabulatum campanili ejusdem ecclesiae annexum et constructum, et loco ejusdem magis spatiōsum statiarium sive tabulatum (a campanili praedicto versus cancellarii ejusdem ecclesiae ex australi latere navis ecclesiae praedictae tredecim pedes, et ex boreali latere navis ejusdem ecclesiae triginta tres pedes plus minus longum, latum vero triginta pedes aut eo circiter) aedificando, opportunum huic malo remedium commode provideri posse. Ac proinde ut hoc liberius proficiatur, a nobis instanter petierunt, quatenus nos praedicti veteris statiariorum diruendi vel mutandi et loco ejusdem aliud spatiōsum, prout supra exprimitur, aedificandi et ponendi, sed etiam idem, cum structum et erectum fuerit, sub modo et forma inferius descriptis et recitatis custodiendi allocandi assignandi et disponendi facultatem et potestatem concedere dignaremur;

NOS VERO hujusmodi petitionibus favorabiliter annuentes et tam boni et pii operis expeditionem cupientes, vetus statiarium praedictum diruendi aut mutandi et aliud longitudinis et latitudinis mensuram supra expressam continens loco ejusdem aedificandi et construendi idemque sic constructum populis sive parochianis ad ecclesiam sanctae Trinitatis praedictam diebus dominicis seu festivis aliisque temporibus divina sacrasque conciones ibidem

¹ Master of Magdalene.

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audiendi et orandi gratia confluentibus et advenientibus allocandi assignandi, neenon idem clausum et obscuratum temporibus opportunitis custodiendi; VOBIS praefatis EDWARDO BETON et WILLELMO RICHARDSON gardianis sive eoconomis ecclesiae praedictae et RICHARDO GREEN et RICHARDO HARPER inquisitoribus modernis neenon vestris in officiis gardianorum oeconomorum aut inquisitorum successoribus neenon WILLELMO WOODWARD et EDWARDO ALMOND parochianis praedictis facultatem et potestatem quantum in nobis est et jura patiuntur et non aliter neque alio modo dedimus et concessimus ac damus ac concedimus per praesentes. Vosque praefatos EDWARDUM BETON, WILLELMUM RICHARDSON, RICHARDUM GREEN et RICHARDUM HARPER gardianos vel oeconomos ecclesiae praedictae et inquisitores modernos vestrosque successores in officiis eisdem neenon WILLELMUM WOODWARD et EDWARDUM ALMOND ejusdem statarii sive tabulati et sedilium in codem collocandorum custodes et dispensatores nominamus ordinamus facimus et constituimus per praesentes. PROVISO semper quod hoc Licentia nostra et potestas in eadem concessa praefatis WILLELMO WOODWARD et EDWARDO ALMOND durante beneficito nostro tantummodo valeat. PROVISO etiam quod haec nova structura ne sit ecclesiae praedictae deformitati nec sedilibus antiquis nec luci fenestram detrimento.

In cuius rei testimonium Sigillum officialitatis nostrae praesentibus apponi fecimus. Dat' Cantabrigiae quarto die mensis Martii anno domini juxta cursum et computationem Ecclesiae Anglicanae millesimo sexcentesimo decimo quinto 1615.

JACOBUS HUSSEY, *Registrarius.*

From the measurements given above, it would appear that this first gallery ever erected in the Church must have extended over the Western half of the Northern side of the Nave, an excellent position no doubt for hearing the preacher, but scarcely, one would have thought, fulfilling the condition that it should not be any deformity to the Church!



